

grease have been placed in readiness. X selects as many youths as the number on whom he intends to confer the names which have already been announced and validated among the Bella Coola, but are now to be made known to the foreign guests. He seats the lads, who are to substitute for the initiates, on the various boxes. Everybody understands that these are merely representatives. X requests two chiefs to act as his announcers, choosing two with good voices and abundant self-confidence. To one of these X whispers the *susook* name of one of the initiates. 556*
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"His name is now—" calls out the announcer, pointing to one of the substitutes, and the listeners readily recognize the initiate intended, from the use, in conjunction with his new designation, of his well-known ancestral name. The heralds repeat the new name with the usual badinage, so that it becomes well known to all present. In like manner the *susook* name given to each initiate is publicly announced. The substitutes receive no advantage from their part in the proceedings. [203]

Then the boxes are opened and red elderberries poured into the canoes in front of the guests. Stones are provided with which the visitors pound the fruit into pulp which they proceed to mix with their hands, as olachen grease and cranberries are added. Then X's helpers distribute spoons and the feast commences. All start to eat, but after an interval one of the leading Bella Coola chiefs strikes the side of his canoe with a spoon, as a signal that all must stop. X has several dishes in readiness. If he is wealthy some of these will be carved in the shape of beaver, eagle, or other form in which an ancestor appeared. These dishes are filled with the food which all have been eating and then placed before the principal chiefs, who thus have a second supply. At this point the singers begin to beat out an ancient song of the type known as *xe-tla*. Each of these has been handed down from the distant past; when some chief, ancestor of X, had it composed for himself at a potlatch. The theme is always about the form or fame of his 556*
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ORIGIN MYTHS

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act as guide against his masters. The man led in the party under cover of a fog which lifted at an inopportune moment, but the slave deceived the Fort Rupert Indians into believing that his comrades were not hostile. *Kamálsony*^w rewarded the guide with a marten-skin coat and one of marmot-skins. 539*

When he gave a potlatch, *Kamálsony*^w had the back wall of his house decorated with pictures of sun and moon, while he himself wore a grizzly bear-skin with its head above his own. As he danced, there rose through the floor a large box on which was painted a raven. *Kamálsony*^w went to the receptacle and took from it sufficient presents to supply the requirements of the visitors from one tribe, the Bella Bella, for example. Then the box would sink from sight, only to reappear with gifts for another group; this was repeated as many times as there were parties of guests from outside places. This was the method of procedure decreed by *Alquntám*.

These first *Nusqalst* people made a number of special objects for their potlatches. As a representation of the five-peaked mountain beneath which they lived, they erected five peaks over the front of their house, a custom which has been carried out until the present day. Projecting from one of them was a figure of a mountain goat, since that animal was brought to earth to serve as food by their first ancestors. They also made a number of large stone spoons, which, after being used for many generations, were buried with a certain *Potlus* about 1875. These utensils were of a type used by *Nusqalst* before he became a mountain, and were later copied by the carpenter-masons. [424]

Kamálsony^w was so powerful that he altered a *susok* rite of his potlatch into a *kusint* dance, changed *Nusmát-a* to a *kusint* name, and decreed that the repository should be under the spot where his house stood. For this ceremonial he always used a whistle with the voice of a raven. [415]

ORIGIN MYTH OF *Nusqalst*

(Second version dealing with another settlement)¹²

Nusqalst is a chief among mountains. Like a human leader, it has several names, *Tedkwadhs*, *Sánuithim*, and others; these names belong to several persons now living. Like a person, too, the mountain was sent down from above at the beginning of the world to *Tcawer*, Bute Inlet, whence it moved to its present position midway up the Bella Coola valley, a location which it had heard was a pleasant one. [551]

¹²Related by Captain Schooner.

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supernatural being *Sa-lma* in the forest, and from him had obtained shaman's power. *Sa-lma* usually is malevolent, but even this was not the only occasion on which he showed kindness. The shaman alone could see this supernatural being seated, as is his wont, upon the coffin. He bade his friend enter the house and ask the people to make an aisle for him. This he did, explaining the reason. He added that though he had known the poor boy for years there were periods for which he could not account, and that his friend now claimed to have gained power to restore the dead. The people listened eagerly and made an aisle up which he walked to the box. He thrust his shaman's stick, decorated with dangling shells, through *Sa-lma's* nose-ring, lifted him from the coffin, and carried him to the hole destined for its passage. As he threw out the supernatural being, groans were heard from the coffin. It was opened and the dead boy was found to be alive.

Sa-lma himself had instructed the youth to remove him in this way at the time he had given him shaman's power. Even when he was carrying away the supernatural being, none of the other people in the house could see his burden.

After this auspicious proof of his power, the shaman was frequently called upon, until he became wealthy, and was able to reach a position of eminence equal to that of his father at the time of his murder by jealous rivals.

THE FOUR BROTHERS

Long ago, though long after the earth had first been peopled, four brothers, whose home was in the lower Bella Coola valley, went for an excursion upstream, planning to call on their friends in the various villages. After travelling a considerable distance they came to a solitary house, which they entered. Its occupant, an old woman, gave them food and help.

"There is great danger where you are going," she said, "but if you are brave you will come to no harm." Turning to the youngest brother she continued: "Take these two mountain goat bladders." One will give you heat when you need it; the other cold. You are now a shaman."

The woman was a supernatural being.

Continuing their journey after leaving her house, the four presently saw Great Blue Heron, who, in the form of an old man, was spearing salmon. His face had the design of the rainbow, consisting of diagonal paintings from his right eye to his left jaw-bone. Great Blue Heron had the ability to assume this face at will.

The shaman now said to his brothers: "I will rob Great Blue Heron."

"These were commonly used as containers for liquids or grease.

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WINTER CEREMONIAL DANCES

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procession of supernatural beings according to X's choice. 575*
 The proceedings terminate in the same way as those described 796*
 in the Stomach-Cutting dance.

X must obey the customary restrictions on his movements for the rest of the ceremonial season, and also remain in partial concealment for the summer following. The fiction circulated is that he is still suffering from the after-effects of decapitation. He is legally entitled to perform any other *kusiote*m rite during the following winter, but it is most unusual for a man to do so on successive seasons. [424]

The Drowning Dance

In a third *kusiote*m dance the performer appears to drown. X carried out this ceremonial during the third winter after his decapitation, but as usual it will be convenient to describe the ritual in the present tense.

During the summer, as for the Beheading dance, he obtains permission from the marshals. With the latter present, he then arranges with the singers and the carpenters to compose songs of the usual *kusiote*m type and to prepare a mask. Since X had preserved the mask used at the time of his decapitation, it was not necessary to have one made. The intending dancer borrows from a *kusiut* friend one of the large boxes used for boiling olachen and this is taken in secret to some lonely spot in the forest. The carpenters cut a hole in the bottom and smear the edges with grease and dirt to conceal the aperture; skin hinges are fastened to one side of the movable section so that it can be opened easily and quickly. They also make a wooden framework the size and shape of X's body, to which the portrait-mask is attached to give a realistic representation of the man himself. [415] • [252]

Nothing more can be done until near the winter solstice when the carpenters cut a hole in the floor of X's house, immediately behind the fire, and fasten the section removed with skin hinges to make a trap-door. Then the carpenters, marshals, singers, and other influential *kukusiut* meet some evening

APPENDIX A

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for treatment in other ways. Some are fried immediately, but the Bella Coola think they lack flavour, although most white men regard them as delicious. Many hundreds are dried for winter use in one of the following methods: 252
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(A) Cedar-sticks, each about three feet in length, are split from the solid stem and smoothed down to a diameter of about one-half inch. One of these is passed through the gills and mouth of one fish after another until the rod is filled with a row of olachen, their tails hanging downwards. Dozens of these sticks are suspended horizontally over the central fire in a house, or, in brilliant sunshine, hung in the open. When dried to a certain extent, they are stored in the upper parts of the houses where the process continues whenever a fire is lit. When so treated they keep almost indefinitely.

(B) Narrow strips, each four to five feet in length, of flexible cedar-bark, are prepared by the women. The fisherman takes the ends of two of these, ties one around a fish's head, and the other around its tail. Another olachen is tied parallel to the first, and then others, until the two cords are supporting thirty to forty fish, each separated by about one inch. The middle of the strings is laid across a horizontal bar above a fire or in the open, and the process of drying continues as in the last method. The fish not infrequently catch fire if a large blaze is built up in a house, so careful people remove their olachen before a feast or other celebration.

Though dried olachen provide a useful article for winter diet, the fish are chiefly valued for their grease, *sluk'*, which is used as a condiment with all kinds of berries. It is sometimes extracted from the fresh fish, but the Bella Coola consider this to be tasteless and prefer to wait until the olachen have remained in the pits for ten days to two weeks. Warm weather hastens the process, but in any case nothing is done until the disgusting smell has penetrated for miles, proving that putrefaction is well advanced. In former times, all boiling was done with hot stones, but at present boxes with iron bottoms are used as kettles. These are of various shapes and sizes, an average being, perhaps, four feet long, three feet wide, and eighteen inches deep. These are set on fireplaces which vary according to the ingenuity of the refiner. Some are excavated in the river bank, lined with stones set in clay, and fitted at the inner end with an old stovepipe to provide draught for the miniature furnace. The box-kettle is placed on the ground over the excavation and the cook pours in water. Then his wife, children, and friends bring the putrid fish, which they ladle in until only a few inches of water are visible. A slow fire is built beneath, and, as the mixture begins to boil, the cook stirs it with a five-foot stick having a slightly flattened blade. Presently the grease begins to rise to the surface whence it is skimmed off and placed in recep- 258
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THE BELLA COOLA INDIANS

258 tacles; metal coal-oil cans are found convenient for this purpose and have
 [41.5] almost replaced watertight boxes. After repeated stirrings and skim-
 [171] mings, all that remains is a mass of putrid flesh, bearing no resemblance
 [415] whatever to the fish from which it came. The Kitlope are said to com-
 [439] press this into cakes for eating, but the Bella Coola throw it away. Some
 [262] cooks bail out the dregs by hand, but many of the box-kettles have a
 bung-hole at the bottom which, when opened, allows the semi-liquid
 remains to flow out into a rough trough leading to the river. As soon as
 one batch of olachen has thus been disposed of, another is boiled and
 refined in the same way. The grease keeps indefinitely and is a useful
 article of barter with the Carriers as well as a staple of Bella Coola diet.
 Although the preparation removes much of its offensive odour, olachen
 grease has an unpleasant taste to the white man.

258 During the boiling, all other activities are suspended and the people
 476 spend practically all their time on the river bank. If the fish are allowed
 to rot too long, much of the grease is lost, so men, women, and children
 are pressed into service to make the most of the short period. The men
 rise at dawn to start the fires on the bank, the women and children follow
 with food, and for several days the whole village camps, as if on a picnic,
 amid an indescribably foul smell that almost sickens anyone passing
 within hundreds of yards. There are tasks for everyone; the fish must
 be carried from the pits to the furnaces, wood must be brought, the fires
 stoked, the kettles stirred, the grease carried away, the fireplaces repaired,
 food cooked, and a hundred other chores. It is a scene of great activity,
 carried on with good humour and merriment, for the Bella Coola realize
 that they are storing up luxuries for the following winter. Even the dogs
 seem to share the general excitement, and do not disdain to eat the dregs
 from the kettles, which, when emptied into the river, attract numerous
 trout and gulls, to the joy of small boys with hunting desires.

BELLA COOLA CANOES

501 Although travel and transport by water is still as vital to the Bella
 [505] Coola as it was to their fathers, the motor-boat is fast replacing the canoe,
 and the science of manufacturing their own craft is being lost. In former
 times several types were constructed, but only one of these is still employed
 —the spoon canoe, *sa-ha*, used on rivers (see Plate 21). These vary
 from twenty to thirty feet or more in length, and are about four feet wide;
 they are without keels, and there is no difference between the bow and
 stern. Although one man can handle such a craft in smooth water, at
 502 least two are required for a journey of any length, and four is the usual
 crew. The captain, who is either the best waterman or the one most
 familiar with the route, stands in the stern, the second in command in

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Alsimān-a, "Left Foot": *Stux* repository named from part of a supernatural creature.

Alsimlaix: Kimsquit hunter living in the last century.

[825] *alymut*: Dentalium-shell.

alyma'ag, "Not Finished": Said concerning a *kusiut* who dies between initiation and his first complete dance.

[292] *alwam*: Skull cap of grass and dentalium-shells worn by adolescent girls during seclusion.

[881] *alwola*: Guest, especially from afar, to a *kusiut* dance.

Alwolatanum: 1—Supernatural herald.

2—Assemblage of the people for ceremonies of different kinds, especially shamans' dances and guessing competitions in connection with the Mystery dance.

3—Kimsquit term for the first night of a *kusiut* dance.

alwphaix, "A Surpassing": Said of cases where a wife's relatives have given more presents to the husband's than they have received in return.

[576] *amāt*: Place of concealment of a Mystery dancer's power.

[601] *a'matalaxk*: Old people, especially parents; this is a polite term for indirect address.

amāta: Rightful location, especially the validated position of a chief in a house.

[415] *amātut*: Dishes carved with ancestral crest.

amkpi: 1—Mouse.

2—Daughter of the first settlers at *Satlia*.

[825] *amī*: Spring salmon.

amīia: Spring salmon house.

Amīakliis: Professional name of a *kusiut* marshal.

Amīakliis: Supernatural being resident at the mouth of the Bella Coola River.

amīamkum: 1—The allotment of work to *kukusiut* in the manufacture of masks and other requirements.

2—Hence, the time when such tasks are assigned, the second evening of a *kusiut* dance.

Amīabullānāmlaix, "The Resident Maker": Name given to the daughter of the first settlers at *Snūlii*.

[575] *amānuxk* or *siānuxk*: That which serves as pattern, picture, or model for a *kusiut* ritual.

amātsput: Second night of a potlatch.

[226] *amāxwolat*: Artificial, pier-like structure built into a river for use in hand-net fishing.

Amīlaxaix, "Where People Go": A reflecting pool created by Raven at Kimsquit.

Amokwōlāt: Cave near Dean Channel.

Amolūmīdīmut, "The Dancer Whose Only Noise-Making Instrument Is His Body":

One of *ŦitcapiŦān-a*'s names and hence a designation given to shamans.

Amō'likwōlāix: Supernatural woman who guards repositories.

Amō'ibakmōt: 1—"The Open-Mouthed" (in the sense of open to suck forth sickness): One of *ŦitcapiŦān-a*'s names and hence a designation given to shamans.

2—Name of a shaman whose powers are said to have been derived from ghosts.

[756] *amwom*: Swift running water.

[823] *amīmīqnanām*: 1—Ranks of ordinary individuals; this term is used to distinguish those who are being initiated into the *usak* society.

2—Something supernatural seen when awake.

APPENDIX D

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kuzan: Tail.*kutskit*: Ants.*kax*: Black hawthorn.*Kalan-i*: *Kusint* name of a Kimsquit man.*Kamitkan*: Ancestral name of the wife of *Swaak* who was changed to stone in the beginning of time.*kanki*: Region.*Kapsalepst*: Kitlope chief living in the beginning of time.*kusaly*: 1—Marriage, properly arranged and legalized.

2—The actual wedding day.

Kaxulan-i: *Kusint* name of a Kimsquit woman.*kolai*: Bark bucket for holding liquids.*kolamkadjut*: The seeking of assistance from a man who owns a curing repository.*kolamkusanam*: Investment-present, i.e., one for which a return is expected.*kolusta*: Back-room in which *susak* initiates and others are concealed.*kolun*: Woman during catamenia.*kolula*, "What Was Sent Down": Intangible possession, such as a myth or a prerogative, inherited from the distant past, usually from the coming to earth of the first settlers in the beginning of time.*kompsta*: Wooden tongs such as are used for lifting hot stones.*kolamkadjot ola kwandysta*: *Kusiotem* rite in which the performer appears to be drowned.*kel-ax* or *kel-ah*, "The Gainer": One who has been initiated as a member of the *kusint* society but has not yet danced, especially one admitted through unauthorized knowledge or through successful participation in either a *kusiotem* or a Mystery dance.*kelut*, "Rendered Incapable of Returning": Said of an uninitiated person who is alleged to have stumbled on a repository.*Kelcap*: Man mentioned in an ancient story.*kustao*: The dormant waiting for power by a shaman who, having had one visitation, awaits further manifestations before displaying his ability.*kips*, vocative, *kipsao*: Grandmother.*kika-titam-un-i*: Ceremonial marriage of a female child to an adult man.*Kilaislot*: Name given to their canoe by the first settlers at *Shux* in the beginning of time.*Kilakamxus*, "The Wise One": One of Raven's names as chief.*Kimilkan*: One of the first women to settle at *Alqalaxl* in the beginning of time.*Kina'o*: Man mentioned in an ancient story.*kinaw*: 1—Crab.

2—Enormous crab-like creature, alleged to be found far in the forest.

Kipuks: Name of a shaman who received his power from ghosts.*kipi*: Red elderberry.*kipsa*: Wooden tweezers used in the pounding of cedar-bark.*kis*: Unidentified plant.*kisam*: To toast dried salmon.*kisiamotla*: Supported, in the sense of held in place by physical assistance.*Kisiquat*: Locality on Dean Channel, west of *Suxuk*.*Kit-es*: Place on south side of North Bentinck Arm, about one-quarter mile from its head.

*This name appears to be an entirely different word from *Kalan-i*.

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[824]

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na'pku: Miniature copper ornament worn by adolescent girls during seclusion.*Na-tci*: Bella Bella man living in the beginning of time.*nāxam*: To dance.

[825]

nāxamda: Those who dance at marriages.

[824]

nāxnx: Mallard duck.*nāxmumum*: Night of potlatch on which *susaok* initiates appear for a short dance.

[415]

naxski: Berries of Canadian buffalo berry.*nabixakta*: Thimble-like wooden dish.*'namiankaix*: Ceremonial seating of chiefs according to their validated places in a house.*Namusta*: Name acquired by a Rivers Inlet man from sea-lions in the beginning of time.*Namusta*: Professional name of a *kusiut* marshal.*'Nax-wām-a*: *Kusiut* name of a Bella Coola Scratcher; the designation was derived from Rivers Inlet.*Ne-ulo*: Celebrated Kitkatla chief.*Ne-xwinkai*: Influential Bella Coola chief.

* [776]

Nebisulāhaix, "The Resident": Supernatural being dwelling under rivers who punishes infractions of taboos concerning them.

[784]

nabusam: 1—Fourth day of a *kusiut* dance, on the evening of which masked figures appear.

2—Something exposed to view.

Negaqa: Old woman resident in Sea-lion's house in the beginning of time.*nexnk*, "Little Dance": Term of grandiose humility.*nexnāxam*: Gathering of the people for a non-sacred dance after the *kusiut* season.*Nexnāx-malosax*: 1—"The Dancer Near the Fire": One of *Tiicāpilitān-a*'s names, and hence a designation given to shamans.2—*Kusiut* name of a Bella Coola man.*Nexnaxtiwalaix*: *Kusiut* name of a *Nusqalut* man.*niamluntām*: One who has preserved a marriage song.

[585]

nixawdemsik: The intangible strengthening that comes to a bridegroom as a result of the oration of his ancestral myths and the giving of presents to the bride's relatives when they first come to his house on the wedding day.

[431]

Niellēlāix: Daughter of the first people who came down to Mount *Tanisi* in the beginning of time.

[524]

niel'cut: Wooden ring used in a game.*Niitckx*: Place on Dean Channel, about three miles from the head, where the deer formed a colony soon after the beginning of time.

[825]

nikyapa': Otter.*Ninilank*: Name of a certain spot where mountain goats are wont to congregate for mating.*Ninitamlaix*: 1—"The Restorer": One of *Tiicāpilitān-a*'s names and hence a designation given to shamans.

2—One of the first men to settle in the upper Bella Coola valley in the beginning of time.

[556]

nitsam, "Brought to Life": Term applied to a copper brought back from a cemetery and renamed.*Niūmdimut*: Shaman's name derived from *Tiicāpilitān-a*.*niitominu*: "I have saved you."

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nusēpa: The visit to every house in the village by a Mystery dancer on receipt of his call.

nusiemi, plural, *nunusiemi*: Singer.

nusikwika: Quiver for carrying arrows.

Nusimusta: Mountain near *Asan-an-i*.

nusitulu or *nusituluap*: Second day of a *kusiut* dance.

Nusixilaixaihm: Synonym for *Tutwai-as*: Supernatural being who shamelessly begs food from his fellows.

nuskāsiutsta: Repository.

nuskali: Any unusual occurrence, regarded as an omen of death.

Nuskālmusta, "Whence Things Came Down": One of the names of the supreme god's house.

nusfalussta: Wash-basin, especially the supernatural one that remains in the land above.

Nuskiapok: 1—Supernatural being presiding over the Land of Ashes.

2—Locality on the shore of North Bentinck Arm, not far from the head.

Nuskūsta: Daughter of the group of settlers who came to Mount *Tanisi* in the beginning of time.

Nuskūmidjusta: Axe carried in the beginning of time by the man who was later turned to stone as Mount *Nusfalus*.

Nuskmātst: Daughter of the group of settlers who came to Mount *Tanisi* in the beginning of time.

Nu-shakakumy: Kimsquit hunter mentioned in an ancient story.

nushkila: Wasps' nest.

Nuskwalukānda: One of the first women to settle at *Snulali* in the beginning of time.

nuskwanāsta: House in which a memorial potlatch is being held.

Nus-laxum: Mountain on south side of lower Bella Coola.

Nuslaxumamham, "The Cherished One": Designation applied to one of the sons of *Alquntam*.

nushmsta: House in which a potlatch is taking place.

nushmy: One who has gone to give potlatches in a new sphere; this rhetorical expression is commonly used when referring to a dead chief.

nushkāksta: Wash-basin used by a shaman when curing.

Nushkākstamidjust, "He Whose Wash-Basin Is in His Own Body": One of *Titap-lān-a*'s names and hence a designation given to shamans.

nushmawaksta: Enclosure behind fire in which *kusiut* dancers are secluded.

nushwutse: Cleansing rites in connection with death.

Nusukwālmay: *Tlei-yākam* name acquired by a Kimsquit man as a result of a supernatural experience.

Nusmālxwai: 1—Eagle that perched on a post supporting the sky in the beginning of time.

2—Name, derived from that of the eagle, of one of the first men to settle at *Syux* in the beginning of time.

Nusmā-a: 1—"Place of Stories": One of the names of the supreme god's house.

2—One of the first men to settle at *Nusfalus* in the beginning of time.

Nusmā-siwa-a, "Woman of *Nusmā-a*": Probably wife of *Alquntam*.

Nus-māllān: Mountain on north side of lower Bella Coola.

Nusmāllirwala: Subterranean chamber in which rivers were confined in the beginning of time.

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APPENDIX D

Nurmin-ang, "The Warrior": Name acquired by a Kimsquit man long ago.

nurminata: Women's verbal quarrels about prestige.

Nux: 1—Barren district above Green Bay.

2—Evil, adjective.

Nuxpapiq: *Tal-is* bird hunter.

Nuxpanda: 1—One of the first men to settle at *Tal-is* in the beginning of time.

2—One of the first men to settle at *Algalaxi* in the beginning of time.

3—Ball of the universe which, when broken, released the sun.

Nuxpandis-a: Daughter of the first settlers at *Algalaxi* in the beginning of time.

Nuxp: 1—(Probably) "The Place of Barrenness": Village at Green Bay.

2—One of the first men to settle at Green Bay in the beginning of time.

nuxi'ipata: Repository, archaic term.

nuxwan-at-nuxnam: The assumption of a name upon earth.

nuxwodangula, "Things to Sweep the Floor With": Presents given to a bride's relatives by a groom and his kinsmen on the actual day of marriage.

nuxw-ata: Wooden dish used for washing an infant.

nuxwilemoom: Abstinence from acts of an unclean nature after the taking of a powerful medicine.

nulakim: The power which a shaman brings forth from his own body and casts into a patient.

Nuladaww: Name of a celebrated shaman.

Nulam: Bella Bella village and undefined area in the vicinity.

Nulal, "Canyon": 1—Dean River.

2—Village on the lower Dean River.

nulakgum: Alteration of a dance from *susok* to *kusint*.

nulakirila: Bone in the back of a salmon's neck.

nulakalunumun, "A Drying-Up with Fire": Expression used for the ceremony held on the return of a deserting wife to her husband.

nulakalunam: Goods given by a wife's relatives to her husband to validate her return to him after desertion.

Nuloux, "Place Where There Are No Falls": Village in the upper Bella Coola valley.

Nulupaf: Totem-pole of the first settlers at *Nusqaliti* in the beginning of time.

nulussut: Parents of twins.

nusagmax: Wolf.

Nusathmais: Mythical house in the sky.

Nusaymats: One of the names of the supreme god's house.

nusathem: Present, invisible to all but the owner, given by *Titcapilana* to a shaman. The word may be etymologically connected with *nulakim*.

nusirungum: A creation of new *kusint* names, such as is necessitated by a disaster, or at the will of a mighty chief.

nusintashum: *Kusintem* rite in which the performer pretends to swallow hot stones.

nulakrumum: 1—"A Throwing Off": Term used with reference to presents given to heralds by a person splashed in Otter dance.

2—Presents given by guests at a potlatch to their host and his associates.

nulaposa, "The Face Maker": Name given to a woman who paints upon the band-ages used to produce cranial deformation in an infant.

Nutapmell, "Place of Many Spawning Sockeye Salmon": Kimsquit village.

Nulaimar: *Kusint* name of a *Trimed* man.

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atsulla: Promontory on hunting ground extending into ocean.*Oulxan-i*: Kimsquit fisherman.*Owiki*: Calvert Island.*Oxqoxem*: Synonym for *Xemxemalotta*, one of the nine supernatural siblings.

P

[415]

pai-s: Small wooden dish.*Paluath*: Legless messenger of the dead.*Pa-s*: Place on mainland opposite north end of Vancouver Island.

[585]

pásutum: Synonym for *nupásikul-um*: Payments made by the wife's relatives to those of the bridegroom on first arrival outside his house on the wedding day. They are said to be in return for "Food" received from them on many occasions.

[431]

Páscáncus: Ancestral name of a *Nusqásc* man.

[412]

páscásc: Bone needle.*páscásc*: Anything powerful and dreaded; the word is frequently applied, rhetorically, to Cannibals.*Pe-aslo*: Small stream rising north of the Bella Coola valley and east of the Necleetsconny; it flows into the head of South Bentinck Arm between the Necleetsconny and the Bella Coola.*Pigotta*: Bella Coola man figuring in a story.*pústt*: Herring scales.*púxásc*: Dance-apron.

[825]

Púxkúla: One of the first men to settle at *Snubli* in the beginning of time.*púkm*: Mosquito.*Ponpóllotsdimut*: Name assumed by *Smaoan* in the beginning of time.*po-quais*: Variety of *smung*.*Posles*: Celebrated Bella Coola chief who died about 1880.*Pos-ísb*: Mesatche Nose, the point between Labouchere Channel and North Bentinck Arm.

[824]

posqí: False hellebore.

[411]

posshn: Bow, weapon.

[195]

posyáx: "Fallen Heavily with a Crash," as when a dead tree thunders to earth: The term is used rhetorically when referring to the death of an old and influential chief.

[372]

psaixt: Tree, probably birch, used for torches.

[825]

pskun: Meeting of chiefs.

[824]

pswi: Halibut.*psu'*: Crabapple.*psult*: Bunchberry.

Q

[525]

Qa'aktis: Rivers Inlet man, living in the last century.*qai*: King stick in a gambling game.*qainaxqualist*: Women's droning cry uttered at the appearance of a masked dancer.*qai-nugi*: Uncommon term for the second day of a *kusint* dance, applied to the rites taking place during the day itself only.*Qaiyu*: Name conferred on the grandson of *Smaoan* in the beginning of time.*Qak'lis*: Man mentioned in a story.*Qakmu*: 1—One of the first women to settle on the Dean River in the beginning of time.

2—Celebrated Bella Bella chief.

APPENDIX D

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qaxta, "Bed Covering": Term applied to the presents given as such to the party of a bridegroom when they enter the bride's house on a wedding day.
qamduj, "A Shaking of the Fingers": Rhetorical allusion to presents regarded as "Dust."

qamiktum: To revolve sunwise.

qamiktumlaix, "The One Who Revolves Sunwise to Give Strength": One of *Thicoplilan*'s names and hence a designation given to shamans.

qapajus: Place of petrified power near Kwatna.

qaxman: Village on the Skeena River.

qaisat: Supernatural creature resembling a diminutive human being.

qakst: Salmon liver.

qaks: Co-wife in a polygynous household.

qulux, vocative, *quluxis*: Wife's brother, or sister's husband, man speaking.

quluxwix: Gathering of the supernatural beings for the performance of dances in the land above.

quma: Unidentified salt water fish, said to be called "Lard-fish" by white men.

qunqumun ul di di Sxem, "The Unlooser of Light": One of Raven's names as chief.

qupstam: 1—The ability of a chief to sit down ceremonially in virtue of the goods distributed for his seat, the ground over which he walks, and other requirements.

2—The initial establishment of a youth as chief.

qupstaleis: Stone axe.

qus: Period of engagement.

qumila: *qumqo-ts* man.

qumil-is: 1—One of Raven's names as chief.

2—Kusius name of a Bella Coola man.

qumutnumlaix: *Stux* man mentioned in an ancient story.

qumixstani: Shaman's name of a *Stux* woman.

qumixwos, "Begrimed": Name of a copper often cast into fire.

qumals: Unidentified (and probably mythical) type of lizard, allegedly about four feet long, found near Dean Channel.

qumakem, vocative, *qumakim*; plural, *alqumakim*: Eldest brother or sister.

qumakims: Name, in the Bella Bella language, given to a wooden woman made by one of the first settlers in the beginning of time.

qumalik: Gull.

qumakms'ku, "Eldest": Term of respectful address to Porcupine as senior of all animals.

qumakmalolim, "The Mover": Name given to their house by one of the first groups of settlers at *Tal-is* in the beginning of time.

qumakna: Term from which the Anglicized "Kwatna" is derived: Generic name for the villages at Kwatna Harbour, Burke Channel.

qumamans'ku: Chief living on the upper *Trawas* in the beginning of time.

qumakwaxa: Large box used for boiling olachen.

qumape: Village south-west of the head of South Bentinck Arm.

qumamai: Place on Schooner Pass.

qumamazila: *Suxak* name of a Bella Coola man.

qumakimham: Marks made to commemorate an event, such as carvings at chiefs' meeting-place, virtually a memorial.

qumakimham: Figure representing crest.

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shak': Devil's-club.*shalnámáxúts*: To lament ceremonially, the term used to describe the reason for a memorial potlatch.*Sháml*, "Ashes": Ancestral name created for a *Snulali* chief about 1910.*shámish*: Supernatural creature dwelling in water.*sháy*: Anus.*shámm*: Splinters projecting upwards from the bole of a broken tree-trunk.*Shamolsmán-a*: One of the first women to settle at *Snulali* in the beginning of time.*Shámpst*: Chief of the spring salmon.*shátsámsh*: Narrow strips of goat skin with wool attached, distributed at marriage.*shélists*: Merganser.*shéshwadjut*, "The Opening": Ceremony when the first public presents are given to the family of a future wife, following the announcement of betrothal.*shí*: To cure, especially with the aid of a frenzied beating of sticks.*Shimutshí*: *Stux* man mentioned in an ancient story.*shinap*, "Cure Ye!": Call of invitation to a *kusiut* dance in the upper Bella Coola valley.*shinwá*: Cloud.*shma*: Thick hide, either of moose or caribou.*shma*: Semi-circular knife used by women for cutting salmon.*shumais*, *shumant*, or *shumdjut*: 1—Frenzied beating of sticks for curing purposes, especially when the patient is a member of a secret society.2—Final *kusiut* rite at end of the ceremonial season.*shimim*: To cure by means of the frenzied pounding of sticks.*Shimí*, "The Charred Portion of a Half-Consumed Log": *a'á/k* name obtained in the beginning of time.*Shimwánt*: House used by a group of first settlers near *Stux* in the beginning of time.*Shimwásh-a*: Daughter of the first settlers at *Nusqásh* in the beginning of time.*shis'teak*: Fungus.*shismáshata*: 1—Box made of strands of cedar-bark.2—Ancient name of *usook* head-dress.*shiy*: Ceremonial designs executed on the exterior front wall of a house.*shohk'*: Rose.*Shohikwan-a*: *Kusiut* name of a *Kimsquit* man.*shool*: Wasp.*Sholsenamúts*: Rock on shore of North Bentinck Arm where war trophies were washed.*Shynshut*: Name of house brought down by first settlers at *Shikúsh* in the beginning of time; the term was also applied by them to one of their female relatives.*shsi*, vocative, *shsai*: Parent-in-law or child-in-law.*shshay*: Suitable place in the river for setting olachen nets.*shshas*: Game played with throwing stones.*shshut*: Synonym for *yeaxmax*, the tangible or intangible prerogative possessed by one *kukusut* in addition to a dance rite.*shso-aksh*: River sculpin.

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THE BELLA COOLA INDIANS

- [824] *squidip*: Cedar roots.
squell: Sling.
 [578] *squellathum*: To use a sling.
squili: Term of opprobrium applied to a woman, signifying slave ancestry.
 [821] *squimaw*: Fleecy cloud.
 [412] *squils*: Muzzle-like power which binds the mouth of a Cannibal against ordinary food.
squma: Wooden comb.
S'qu's't: Land of Ashes, alternative term for *Sqam'l*.
squ: Umbilical hernia.
 [601] *squolms*: Distant relative of female sex, when referred to by man.
squolkisdjot: Long phallus.
Squmell: Village in the lower Bella Coola valley.
squosa: Unconsumed portion of share of food carried away by guests from a meal.
squosdy: Food distributed for carrying away as *squosa*.
 [415] *squols*: Large, flat, soft basket of broad strips of bark.
squpmex: Presents given by guests to the donor of a memorial potlatch.
 [431] *squulp*: Maple.
 [824] *squum*: Sudden start that expels the spirit.
squupait: Outer plank of cedar, convex and bark-covered on one side.
squal: Love song or other non-ceremonial composition.
squalum: Fern, probably one of the genus *Aspidium*.
 [533] *squalwalam*: 1—Theme of a song dealing with current events, especially allusions to the faults of someone present.
 2—Singers who use this type of composition.
 [825] *squal-atun*: Large, unidentified bird.
Squalahua: Heat: A supernatural being.
 [374] *Squali*: Kusiut name of a Bella Coola man.
 [825] *squw'sun*: Loon.
 [262] *sstai-tt*: Mountain goat marrow, a food which is said to have remarkable powers of preventing hunger.
Stalqolozum, "The Increase of the Sun's Heat through the Addition of Fire Sticks":
 A folk name obtained in the beginning of time.
staltumy: plural, *staltumy*; vocative plural, *staltumy*:
 1—Chief.
 2—One of the first men to settle at *Alqalax* in the beginning of time.
 3—One of the first men to settle at *Sinai* in the beginning of time.
 4—Name created by *Smasoon* for a grandson.
 5—Ssaok name of a Kimsquit man.
 [601] *stan*: Mother, term commonly used by an adult in indirect address.
 [825] *standubihum*: Bat.
standimut: Step-mother; the term is also applied to other women of the generation older than the speaker and related to him by marriage.
 [601] *stansumants*: Elderly female relatives of the same ancestral family as the speaker.
 [614] *shadi*: Whetstone.
Stoats: Man mentioned in a story.
 [412] *Stap*: Mountain near *Tal-is*.
stapam, "What Is Hidden": The correct solution of the Mystery dance.
stamants: Archaic term for chiefs, now used only rhetorically.
 [824] *shls*: Cranberry.

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Synghasas: Supernatural children guarded by the hermaphrodite in the land above.

Szruil: Name taken by a *Stux* man in the beginning of time.

sztzupmud: Place in stream or river where a salmon has just jumped.

sxwandi'a: Name created upon earth.

sxwapaniit: Deer.

sxwat: Water-tight receptacle made from the internal organs of a mountain goat.

Sxwoshymam, "What Sweeps Away the Food": First moon after the winter solstice.

sxwomash, "Tears": Preliminary presents given to guests at a memorial potlatch.

sxw'hamkii, "Short-lived": Rhetorical term used with reference to the death of a young chief.

sxerwi: An adolescent girl, not yet subject to the full taboos of womanhood.

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T

labals: Cave.

lai: 1—Son, in direct address. As a courtesy title this is often used for lads unrelated to the speaker.

2—Masculine suffix.

Taiakwala: 1—One of the first men to settle at Schooner Pass in the beginning of time.

2—One of the first men to settle at *Snuke-ti* in the beginning of time.

taisimtak: Desertion of husband by his wife.

lain: Dorsal fin of a fish.

taitamv: Heavy kind of copper.

taitamax: Tournament between rival villages.

Tal-is: 1—Village at head of South Bentinck Arm.

2—Generic name applied to all villages on South Bentinck Arm.

Talikana: *Nusqual* name embodied in a *Snuksli* origin myth.

Tamtamslo-psta, "The Breather": One of *Ttikaptilan-a*'s names and hence a designation given to shamans.

Tamukus: *Stux* man mentioned in an ancient story.

tapanamimam: The issuing abroad of invitations to a memorial potlatch.

tasar: Forest consisting of dense underbrush between big trees.

tasud: Blood-stained cedar-bark pad.

ts-i: 1—Bird arrow.

2—Weapon, invisible to mortals, with which a wolf kills its prey.

Tata; vocative, *Tatas*: 1—Designation of supreme god used in prayer.

2—Father, term used by child.

tahtamp: Water-lily.

Ta-go-ut: Land inhabited by the Kwakiutl.

Tanlerwan: Leading chief of *Algalat* and reputed founder of the village.

Tayplexam: Bella Coola chief living in the last century.

talas: Type of sea-going canoe with bow and stern identical.

tamkud-i: 1—White-fronted goose.

2—Type of sea-going canoe named from the bird.

lamut: Husband (*di kwamutslai*: My husband).

tamaw: River.

Tamawakus: Chief who came to Cape Mudge in the beginning of time and later moved to Bella Coola.

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- Tlaxamymint*: Name acquired in the beginning of time by a Rivers Inlet man from a sea-lion.
- [825] *Hkakndultst*: Sardine.
- Tlikmarotakha*, "The Walking One": Supernatural name of the water ouzel.
- Hikmuts*: Song sung during Cannibal dance while the performers run from house to house.
- [825] *stima*: Mountain goat sinew.
- Tlisa*: 1—One of the first men to settle at *Stux* in the beginning of time.
2—Wife of Mount *Nuspalst*, when in human form at the beginning of time.
- Tlucaplitan-a*: One of the nine supernatural siblings, a woman who brings aid to those in sickness and is thus the initiator of shamans.
- [825] *Hixin*: Sea-lion.
- Tamstadimut*, "Be Like a Person": Instruction given to a stick in the beginning of time. This designation has since been used as an ancestral name.
- [821] *Hek*: 1—Moon.
2—The zenith.
- [825] *Hokulj*: Virulent skin disease.
- Hopan-i*: Cormorant.
- Tloje-ll*, "Small Mound": Village in the lower Bella Coola valley.
- Tloqut*, "Maligner" or "Defamer": A supernatural being.
- lpa*: 1—Gaff.
2—To cut wood for masks.
- [823] *Hpanap*: "Cut!" Call used on second day of *kusit* dances.
- Hpapalam*: Small trickle that flows from rocks near the Hot Springs on Labouchere Channel. The term is probably applied to other similar rivelets.
- 415 *Hulai*: Water-tight basket.
- [824] *Imiax*: Water-washed stump with scoured, radiating roots.
- Tniqs*: Region on the upper Kitlope River.
- 482 *Tnixot*: Tump-line.
- toba*: Navel.
- [825] *Tobntk*: Raven's canoe in the beginning of time.
- lopa*: Mink.
- lomidjut*, "He of the Big Family": Term used to describe a man with many descendants.
- [583] *lopa*: Synonym for *dsamamumum*, the repurchase of a wife from her husband. This term is perhaps used in Kimsquit alone.
- [825] *lopiwac*: 1—Fawn.
2—*Nusakhang* name of a Kimsquit woman.
- [821] *Tpihsia*: Star in the Great Bear.
- lpanq*: Lower of the two beaters used in the preparation of cedar-bark.
- Tewantlos*, "Facing": Village at head of South Bentinck Arm, synonymous with *Talo*.
- [291] *Isaikot*: Hat with flat top and broad brim.
- Isain*: Stonecrop.
- Tsalist*: Kimsquit shaman mentioned in an ancient story.
- Tsa-kmai*: Bella Coola warrior living in the last century.
- Tsalits*: Kimsquit hunter mentioned in an ancient story.
- Tsal*: *Kusit* name of a Bella Coola man.
- Tsaulum*: Village on east side of South Bentinck Arm.
- [825] *Isa-l*: Green barnacles on water-covered stones.
- Isan*: Large woodpecker, species unidentified.

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Tsi-dia: Kitlope River.*Tsimahak*: Eagle that perched on top of a post supporting the sky in the beginning of time.*tsima*: Animal's entrails.*tsi-t*: Note of the *tsukwas*, foretelling death.*tsiaasod*: Cormorant, in Bella Bella language.*tsuksumam*: Goods taken to her husband by a deserting wife on her return to him.*Takwi*: Restoration Bay.*Takht*, bald eagle: 1—Village in the lower Bella Coola valley.

2—Bald eagle.

3—Name created for himself by one of the first settlers at Kimaquit in the beginning of time.

tsix: Novice, either *kusiut* or shaman.*tsatamem* or *tsatataix*: First night of a *kusiut* dance.*tsukakumut*: 1—Heavy coppers in *tsimayana's* house.2—Name obtained from these by a *Sallia* man in the beginning of time.*tsi-kidimat*: *Kusiutum* rite in which the performer's head appears to be pulled off.*tsia*: Closely woven basket of spruce roots.*tsiaqumais*: Any act of an unclean nature which prevents a supernatural being from seeing the perpetrator.*tsila*: Presents distributed when a *tsasak* initiate dances. They are provided by the donor "To Shield Our Eyes" from the *tsuwimam* and serve to recompense the carpenters and others who have assisted in the rite.*tsima*: Belt.*tsim*: Nettle.*tsimilak*: Woman resident in the far north in the beginning of time.*tsipadjut*: The giving of presents to the servants and associates of the donor of a potlatch in return for being served with food in a rude manner.*tsiput*: Small woodpecker, species unidentified.*tsipakha*: Winter wren.*tsiquat*: Spawning sockeye salmon.*tsuhila*: Intangible *kusiut* prerogative consisting of the right to scratch the genitalia.*tsulham*: Prompter.*tsumilak*: One of the first women to settle at *Snubli* in the beginning of time.*tsumkilak*: One of the first men to settle at *Trismot* in the beginning of time.*tsurmasup*: Unidentified tree of which the bark was smoked.*tsuwilung*: To grasp firmly with both hands, *archaic*.*tsutapen-i*: Trout, plural.*tsutap'at'akut*: Ceremony resembling a potlatch given by a chief for the benefit of his fellow-villagers, especially during the year preceding his main rite.*tsutaya*, "What Is Good": Synonym for *tsamamumum*, the repurchase of a wife from her husband.*tsutot-as*: Synonym for *Nusileltsuham*: Supernatural being who shamelessly begs food from his fellows.*tsuwimam*: 1—Masked figure, usually in crest form, which appears to *tsasak* and *s'all* initiates.

2—An appearance, that is, the coming into sight of what is usually invisible.

tsuwilak: Supernatural hunter of mountain goats.825
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MYRICACEAE

Myrica Gale L., SWEET GALE

Bella Coola: Branches, secured at any time of the year, pounded with their bark, boiled, and the decoction taken internally for gonorrhoea. A diuretic. The decoction, which was kept in a box made of red cedar wood with a little cover to keep out the dust, soured in two or three days and became useless.

Southern Carrier: Not used.

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BETULACEAE, BIRCH FAMILY

Alnus sitchensis (Reg.) Sarg., GREEN ALDER

Bella Coola: Cones used as a remedy for some unspecified complaint.

Alnus tenuifolia Nutt., MOUNTAIN ALDER

Bella Coola: Cones used as a remedy for some unspecified complaint.

See also black cottonwood (page 54).

Southern Carrier: Not used.

Gitksan: Pistillate catkins crushed, and the mass eaten raw as a laxative.

Pistillate catkins and shavings eaten raw, or else boiled in water and the decoction taken internally three times a day, as a diuretic for gonorrhoea. Said to effect a cure in one week.¹

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Alnus rubra Bong., RED ALDER

Bella Coola: Bark boiled, and a cupful of the decoction taken internally as a purgative.

Southern Carrier: Sap applied to cuts. Not used for a medicinal decoction.

Northern Carrier: Inside bark ground, steeped in water, and injected with a syringe made from the crop of a bird, for biliousness.

Gitksan: Bark and roots boiled for about six hours and the decoction drunk in the morning for a cough.

Bark from the stem, but not from the roots, scraped, mixed with water, and the infusion taken internally, as an emetic and purgative, for headache and many other maladies.

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URTICACEAE, NETTLE FAMILY

① *Urtica Lyallii* Wats., WESTERN NETTLE

Bella Coola: Used for a form of paralysis where the patient had been unable to walk for a long time. Limbs stung daily, causing sores and gradual revival of sensation. In one case said to have effected a cure in ten days.

See also western dock (page 56).

Southern Carrier: Not used.

Gitksan: Entire plant boiled, and the decoction taken internally for many illnesses, including hemorrhage and bladder troubles.

Stinging not used.

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¹ A Gitksan informant stated that the Tsimshian of the coast made a decoction of this tree which acted as an emetic, purgative, and diuretic, and was used for poisoning caused by eating sea-bream.